ANGLO-ISRAEL:

A REPLY TO THE ARGUMENTS OF THE REV. PROFESSOR CAMPBELL, M.A., AGAINST THE THEORY, TOGETHER WITH EVIDENCES FROM SCRIPTURE AND HISTORY IN SUPPORT OF IT.

A LECTURE

DELIVERED UNDER THE AUSPICES OF THE

Young People's Society of Stanley St. Presbyterian Church,

MONTREAL,

ON

JANUARY 14th, 1878,

BY WILLIAM GREIG.

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PREFACE.

The following Lecture was delivered at the request of the Young People's Society of Stanley Street Presbyterian Church, Montreal, in the Lecture Room of the Church, on Monday evening, January 14th, 1878. The room was well filled by a very respectable, intelligent, and apparently appreciative audience.

I have, in the treatment of the subject, laid under contribution the writings of E. W. Bird, late of Her Majesty's Judicial Service in India; Bishop Titcomb of Rangoon and others; and I would recommend the study of a Book entitled the "Anglo-Israel Post Bag," and a pamphlet entitled, "Is it reasonable," both by Bishop Titcomb; also the Clifton Chronicle letters by "Philo-Israel," and a publication called the "Banner of Israel." In these will be found the whole theory argued in all its phases—Prophetical, Historical, Ethnological, and Philological. I am perfectly satisfied that had Professor Campbell eschewed the writings of Mr. Hine and studied the writings of those whose learning and attainments according to the Professor's standard entitle them to some respect, he would in them have found opponents much more worthy of his steel.

This lecture is published at the request of numerous friends of the "Identity Cause," in the hope that it may prove of some service to those who are seeking after the truth in this connection.

W. G.

ANGLO-ISRAEL.

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At the time your President requested me to allow my name to appear on your list of essayists, with "Anglo-Israel" for my subject, I was not aware, that Prof. Campbell had agreed to deliver a lecture in Erskine Church against the theory ; I did not even know, that the Rev. Mr. Poole was coming to deliver his lecture, and was concluding that I was going to be the first to introduce the subject before an audience in this city; consequently, you will see that my coming here this evening, is not from a spirit of opposition; and that in one sense, Prof. Campbell's lecture has nothing to do with it. I attended his lecture, having been kindly invited by the Rev. Mr. Black, (who knew that my views of this subject were the reverse of Prof. Campbell's,) to come and occupy a front seat, that I might hear the arguments brought forward ; and, I suppose, have my own heretical opinions dispelled thereby.

I need not say that the arguments contained in that lecture, failed of their purpose, not only in my own case, but in the case, (I firmly believe), of all those who have studied the question for themselves, so that if he has obtained converts, it is only among those who are prepared to aver, that whatever the Professor says, is unanswerable. To converts such as these he is welcome—I wish none such. Give me those converts who like the Bereans of old, will "search the Scriptures and see whether these things be true," and who will not accept, and pin their faith to any man's sayings, whatever may be his position or attainments.

It is not my intention upon this occasion, to lift up the gauntlet thrown down by Prof. Campbell, and to stand forth as the champion of the man whom he is pleased to style, the Apostle and Prophet of Anglo-Israelism. I, personally, have no connection with the firm of "Prophet Hine, Polish Jew, English Sailor, Bell Ringer, Pew Opener, Parish Beadle, Christmas Hamper, and Company ;" and no one present, will suppose that in supporting the Theory (or doctrine if you choose to call it) of the British Nation being the principal portion of the lost Ten-Tribed Kingdom of Israel, I have any private "axe to grind." While keeping at a respectable distance from very

many of Mr. Hine's conclusions, I cannot, from any, or all of the arguments brought forward by Prof. Campbell, or in the writings of several others which I have read, see any reason for supposing the theory to be untrue, supported only by isolated portions of Scripture, torn rudely from their context, but, on the contrary, I find it to be established by passages, which stand out in bold relief, and are as plain to be understood as are the prophecies relating to the birth or death of Christ, or to any other event which we know to have been literally fulfilled.

In reading over his printed lecture, I have noticed not only positive mis-representation, but the very thing perpetrated charged upon Hine; that of twisting or wresting the Scriptures from their original meaning, and applying them to a totally foreign purpose.

For instance, it has been charged that Hine has seduced Christians from Christ, and taught that salvation depends upon a carnal relationship to Abraham, Isaac, and Jacob, an assertion, I am bold to say, totally foreign to any of the writings of Hine which I have ever read; on the contrary, he has time and again asserted, that no matter what temporal advantages may accrue to the Anglo-Israelite by virtue of his inheriting the covenant blessings, he can only obtain everlasting salvation by a personal covenant relationship to Jesus Christ; and, that relationship may be obtained by Israelite, Jew, or Gentile; though in his opinion, the British Israelite has obtained it in a very much larger proportion than either the so-called Jew, or Gentile; and this opinion of his is so patent to all, that I think no one will call it in question.

With reference to the woe pronounced upon those who build up this theory: " That their doom shall be as the doom of Hiel, who built up the walls of Jericho :" I think the introduction of this prophecy was very unfortunate for Prof. Campbell. Surely Hiel must have interpreted the prophecy spiritually, (as the Professor would have us do with those pertaining to Israel,) and said to himself; it cannot mean the literal city, consisting of stones and mortar, these can do no harm; it must mean, that whosoever builds up or restores the heathenish practices of these abominable Jerichoites, will suffer the penalty; and so, he built the city, only to find that he should have interpreted the prophecy literally, and saved the lives of his unfortunate children.

But I have yet to learn, that this doctrine of the Identity has had in the remotest degree the effect attributed to it by Prof Campbell;

on the contrary, it can be shown, that whether the Identity be true or false, the study of the Scriptures have become more common, and people are beginning to look up their Bibles which have long lain dust-covered, to find whether these things be so, and I can at least point to one conversion which had the identity as its foundation. The Professor speaks in no measured terms of poor prophet Hine's ignorant dogmatism, as if it did not become a prophet to be dogmatic! but what of the dogmatism of this other prophet! listen to what he says: " If you would follow Christ fully, *you must* give this up. I would not be a Hineite upon a death bed for all his coming glories."

Did the Professor speak *"Ex Cathedra"* when so denouncing the poor deluded Anglo-Israelites? If so; we have another identity added to the list. Let not him, desire to curse, whom, it may be the Lord hath blessed, lest the doom of Baalim be his.

The learned Professor in his lecture endeavours to show, (not on scripture grounds; those he entirely ignores, but) on Ethnological, Philological, and Historical grounds, that it is impossible that the British people, descended as they are from several tribes can be of Israelitish extraction. On the ethnological point of view, he argues that the Jews or Israelites (for the words nearly always refer to the same people), have always had the same cast of countenance, and that it is not confined to that stock only, but is to be found among various nations surrounding Palestine.

Let this fact (for I suppose it is a fact) be granted, does it show, that because the show of our countenances, or the shape of our skulls, or our physical proportions, are not the same as the well-known Jew, we therefore cannot be descended from the same stock? From whom have the whole family of man descended? Surely not from Noah? who only about four thousand years ago came out of the Ark with his wife, three sons and three daughters-in-law. But if they have all sprung from Noah—white, black, yellow, olive and copper-coloured; white, red, black, straight and woolly haired; square-headed like the Germans, receding foreheads like the Negroes, broad-faced like the Tartars, prominent cheek-boned like some of ourselves, into how many ethnological divisions were his sons divided when they left the Ark? or how long did it take Noah's descendants to divide themselves ethnologically? and what produced these ethnological divisions? I do not think that any one who believes in the Scriptures will deny, that in Noah's family, there was only one race, call it by whatever technical term you please. That as Professor

Campbell proves, in less than two thousand years after the flood, there were several races of men, among whom were the Semitic and Ethiopian; there must consequently have been some cause for these divisions. The Professor will not allow the prophecy in the case of the Jews to have any weight as an identity in this case, viz: "The show of your faces shall be a witness against you," because as you have heard, other nations had the same features. Therefore, we will not admit that because Noah said "cursed be Canaan," therefore, his posterity became black and woolly-haired. Other causes must have effected these changes, and the causes are not hard to find. In the confusion of tongues which followed the rash attempt to scale the heavens by means of the "Tower of Babel," all who spoke the same dialect were compelled to seek apart from the others a location where they could begin anew, under different auspices, the struggle for existence. Some of these sections chose positions by the sea-coast, others inland, some in the valleys, some in the hill countries, some in warm climates, and some in the more temperate; and so began the changes which resulted in these divisions of mankind. If, then, a great deal less than two thousand years sufficed to divide mankind into different races, what should hinder the Israelitish nation of the ten tribes, by changes such as indicated, from becoming Caucasians, or even Negroes, during the past two thousand five hundred years? It is well known that at the present time there are Jews of all colours—black in India, and yellow in China, where colonies of them have been found.

Let the modern nations of Turks and Hungarians testify if change of geographical position, climate, food, and other relative causes, do not produce ethnological differences!

Prichard in his researches into the Physical History of Mankind, says, "The identification of the Hiong-nù (a purely Mongol people) with the Turkish race, is a matter of great importance in the history of the latter people. On this subject no doubt seems to be entertained by any of the writers, either of olden or later times, who have investigated the accounts of the Hiong-nù in the work of Chinese historians," (page 310).

Again, "It hence appears that soon after the period of the migration of the Hiong-nù towards the West, a series of invasions commenced in the eastern parts of Europe. The Huns were the first of these invaders; the Kiptschaks were the last who acquired a footing in the Pontic countries, previously to the events which

changed the political and social condition of all Asia. In the meantime, other Turkish bodies had settled at various points in Transoxiana, whence they had passed into Khorassan, and thence westward into Media and Persia; and eastward, joined with Affghans, into Hindustan," (page 328). He afterwards proceeds to investigate the physical characteristics of these Turkish people, observing—"All those Tribes who speak pure Turkish dialects, spread over immense spaces in Central Asia, have generally a conformation of body and features resembling those of the Mongolian race. Very different are the Turks settled in European Turkey, who occupy towns or lands in Thrace and Bessarabia, and the stationary inhabitants of the cultivated countries of the Crimea. In many of these districts the population is entirely Turkish. If the Russian provinces of Kasan, Oremberg and Oufa, and the countries on the Wolga, the same observation may be made. In all these countries it is well known that the Turks (or Tartars as they are termed in Russia), have nearly the features and make of Europeans. How can this have been produced, if we adhere to the supposition that the Turks were originally a broad-faced Turanian race? Intermixture of the stock may have modified the Turkish physiognomy in the cities and towns of the Grecian Empire; but in Kasan, Oremberg, and other parts of Russia, it is probable that the difference of religion and other circumstances always prevented intermarriages. On the whole, no such amalgamation of the Turkish and the old Christian inhabitants, either in Turkey or in Russia, can be imagined, as would be capable of transmuting the physical character of the whole Turkish nation in these countries. The practice of purchasing foreign women for the harems may have produced an effect; but this must have been always limited, and confined to the richer orders. It could have no result on the great mass of the population. Is it not probable that a change of climate, and of the whole manner of life, may have had greater influence? The mild climate of European countries favor a different development of the bodily structure from that which takes place in the snowy and frozen regions of Mongolia." (p. 417). If then, as is evident, we have the transmutation of this Turanian race into the physical conformation of an Indo-European race, why may not the same Physiological agencies have concurred to produce similar results in the case of Ephraim, or any of the other Ten Tribes of Israel, if they migrated into Europe, and settled down as

a separate people among the Aryan race of that continent? But lest the example given be not sufficient to satisfy the mind of the student of this Theory, let us see what Prichard says with regard to the Hungarians or Magyars in his Vol. III, p. 324. He says, "It has appeared to many persons incredible, that a people so full of energy and courage, and so superior generally in physical and intellectual qualities as the Hungarians, should have originated from the same stock as the stupid and feeble Ostiacks, and the untameable Laplanders. Yet this opinion has long gained ground, and seems now to have become the general conviction of those who have studied the history of Eastern Europe. The evidence on which it rests is partly historical, and it has been confirmed by Philological investigations." On page 326, he then adds, "Different as the modern Hungarians are from the wild Uralian race, the description of the old Magyars, at their first arrival in the central parts of Europe, accords precisely with that of the Vogouls and Ostiacks, their nearest kinsfolk. It seems, on the whole, established as an historical fact, that the Magyars are a people of the Aryan race, who inhabited the country on the southern part of the Uralian mountains, whence they were expelled by the Turkish Tribes of Petchenegers and Chasars, and that they sought refuge in the plains near the Lower Danube. In this region they first made their appearance between A.D. 829 and 842. It seems that their own national appellation is Magyar. By the Russians they were termed Ugri, as originating from Ugria: and this name has been corrupted with Augri and Hungarians." He then goes on to say, "The principal causes of the great differences which exist between the Magyars and other Tribes of the same race must be sought in the influence of external circumstances, exercised during ten centuries, and by the change of habits induced by the events of their history. They have become a handsome people, of fine stature, regular European features, and have the complexion prevalent in that tract of Europe where they dwell." There you see, is another physical transformation of much greater extent than that which we should require to believe in the case of the Israelites. ("Anglo-Israel Post Bag," by Rev. Canon Titcomb). But we have examples on a smaller scale at our own doors. Have not Climatological conditions altered the appearance of our brethern, the descendants of the Puritans, who came to America in the "May flower?" Can we not at once tell them in our streets? Has the Professor himself any resemblance to Colin Mohr, the Chieftain

of his famous clan? Has he the stalwart proportions, wiry sinews, or warlike proclivities of his great ancestor? or, did the great Chieftain possess the intellectual ability and scholarly attainments, that every one knows, his worthy clansman can boast of? There is as much difference between the untutored chieftain, I am happy to say, and his worthy clansman, as there is between the tunicated mollusk (the Professor speaks of in his 25th page), and Darwin its descendant.

I think, to use the Professor's words, "We may pass on from the Ethnological argument."

With regard to the religious identifications wanting to connect our nation with the Israelites, he states "that Circumcision is found among Abyssinians, Caffres, Malays, and other people, but never was known to Saxons or Gaels." Did the Professor ever read the history of Moses? Did he not find that even that great professor of Sacred History neglected to perform that rite upon *his* children, and incurred thereby the Divine displeasure; also that during the forty years, wanderings of the Israelites in the wilderness,the rite of Circumcision was not performed; nor was it done until they had encamped at Gilgal, as the name Gilgal itself testifies, that "there the reproach of Egypt was rolled from off them." If, then, the Israelites could omit that duty, having over them godly men such as Moses, Aaron,Caleb, and Joshua; having always before them the imposing ceremonial of the Tabernacle, and seeing all the wonders which God did in Egypt and in the wilderness; is there anything strange in the rite being completely abolished when the nation became entirely pagan, and living in pagan territory? I consider, therefore, this objection disposed of.

The Professor proceeds to say that Baal was worshipped in Britain, in France, and in other countries in old heathen days; but unfortunately for Mr. Hine, it was the Irish Canaanites,Fenians, or Phœnicians,who appropriately introduced his worship, therefore Baal worship was introduced into Britain by the Celts or Gaels. We shall see from whom these people were descended, in the philological part of of the subject, which I will now enter upon.

Among the great scholars mentioned by Prof. Campbell, appears the name of Dr. Margoliouth, who is brought, in company with Prof. Rawlinson, to testify as to the extreme ignorance of Mr. Hine. Now, strange to say, this same Dr. Margoliouth (a Jew by the way) is a learned Philologist, whose fame, as such, is as widely known in his department of research, as is that of Prof. Campbell in the field of Sacred

History. In a paper read at the last congress of the British Archaelogical Association at Llangollen on the 29th of September last, and since published in the Hebrew Christian Witness for October: after referring to his last year's paper, in which he adduced examples of positive Archaeic Hebraisms in the now obsolete Cornish religious language, says, he traced the incorporation of whole Hebrew sentences from some portions of sacred writ, as well as from the early Jewish liturgies into the religious exercises of Cornishmen through several ages; and he goes on to show in his paper styled, "Whence the appellation, Kymry?" that Ethnologically, and Philologically, out of his crucibles in which he places the races, comprising the British Nation; he will bring you face to face with scions of *that* race of whom it was divinely foretold, that it should become thousands of myriads and a "fulness of nations;" and with words coined in that mint, whence came the richest gifts to the Patriarchs and Prophets in primeval days. He says the appellation Kymry, is no more English, than is the term Gael, or Welsh; the nomenclature of both owe their parentage to a country far more ancient than those which are called British, or English, whatever those terms may mean. The two terms Gael, (which became Wael, and then Welsh) and Kymry, (which by the Greek became Kimmerioi), amongst the Teutons Kimbri, and Latinised into Cambria; are of purely Hebrew birth. In this paper the learned Dr. clearly traces the Kymry or Gaels or Celts to the Ten-Tribed Kingdom, governed for a time by the House of Omri. He also, like Professor Campbell, produces Assyrian Tablets and Obelisks, in support of his assertions; and further he says, "I would conclude the propounding of my problem with a suggestive sentence from Sharon Turner's History of the Anglo-Saxons, Vol. 1. page 94, "Thus writes this trustworthy Historian and learned Ethnologist." It is peculiarly interesting for us to consider the immigration of Cymry, the Goths and the Saxons, because from these branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended."

He sums up his paper by saying, "I cannot, however, resist the impulsive desire, to quote the concluding sentence of a letter, which I have recently received from a cherished friend, who is both witty and wise. It is the following; "when the High Priest, with the Urim and Thummim stands up; perhaps we may all be pronounced Israelites." "I consider," says he, "this clever satire (for I suppose the

epigram was intended as satire), contains an important truth of no mean significance."

Great stress is laid by the Professor upon the fact, that the ancient Israelites spoke a Semitic tongue, whereas the British nation speak a purely Aryan or Indo-European language. This can easily be accounted for. How is it that Colin Mohr who has already done duty in an Ethnological point of view, spoke Gaelic? whereas, the worthy scion of his race, and that not at twenty five hundred years distance, cannot, I am persuaded, answer in Gaelic the commonest form of Gaelic salutation. Why? because in the person of his forefathers leaving his home beside the lochs and mountains of Argyleshire, he came to dwell among the lowland Saxons, a race despised and hated, and from them learned the Saxon tongue, and in doing so forgot his own. Why is it that the Banshee, the Water Kelpies, and Fairies, and all these other wonderful creations of his Celtic forefathers' imagination do not affect him? Because he has adopted another religion, the religion of the Saxon, which admits not of such absurdities. And so with the Israelites, adopting the Heathen forms of worship in practice by the surrounding nations. God cut them off from their covenant connection for a time, as the names given them in the Book of Hosea testify, viz: Jezreel "God disperses;" Lo-ruhamah "not having obtained mercy;" and Lo-ammi "not my people;" and brought up other nations against them to give effect to these titles, who carried them away into another land, where a different tongue was spoken, and where they in all probability did as the Professor has done, adopted the language and the religion of the people with whom they were compelled to associate; and we have God's word in support of this view of the case. Hosea says; "Ephraim is joined to idols; let him alone;" also, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." Max Muller's Genealogical Table of the Aryan family of Languages, contains Old Armenian among the number; the very language spoken by the people among whom the Israelites dwelt; so that the first tongue with which they came into contact was Aryan. Klaproth also displays verbal connection between modern Armenian and Indo-European idioms, in a vocabulary occupying sixty seven columns of his Asia Polyglotta. Professor Newman also refers to the old speech of Armenia, as part of the widely dispersed Indo-Germanic family; and with regard to Media, the Zendic nature of its tongue proves it unmistakeably of the same family.

Take for example the modern Jew. Do not the German Jews speakGerman,the Polish Jews, Polish, the English Jews,English? You may reply they do ; but they also speak Hebrew :—that is true, but you must remember that after the return from Babylon, the Jews, who had lapsed into idolatry before that event, have ever since carefully avoided it. They have also carried with them in all their wanderings, the recollections of the imposing rites and ceremonies of their ancient temple, and have retained among them the sacred scriptures in the ancient tongue, which God commanded them carefully to teach to their children..

But take the case of an apostate Jew : Bishop Titcomb relates when enquiring into the "Philological difficulty," "That having called to my assistance a Dutch Jew, whom I knew to have been many years an avowed infidel; and without giving him the least idea of what I was driving at, said to him, " Tell me if you can speak Hebrew ?" He laughed. "Why do you laugh," said I ? " Because I do not believe in the Hebrew revelation, and therefore it would be of no use to me." " But were you never taught it when young ?" I asked. " No Sir," was the answer, " for my father like myself laughed at our Synagogues and our Rabbis." " Well then," I answered, " if the whole of your people came to think as you do, Hebrew would soon cease from among you, and you would become merged (as far as language is concerned) into the Aryan family." " Certainly," said he, " and the sooner the better."

I think I also, may, as the Professor said, pass on from the Philological argument.

As to the Historical part of the evidence, the Professor says, "there is not the least tittle of evidence for connecting the captive tribes of Israel with any people that ever moved westward from Media, or any other part of the Persian Empire. The Irish, Scotch, as well as the Welsh traditions ; connect with Egypt, and Asia Minor ; and not with Assyria or Persia." Now, I have already shown you the statements of Dr. Margoliouth,an authority considered respectable even by the Professor himself ; that the Gaels or Celts, or Welsh, or Kymry, or by whatever name you may choose to call them, were believed by him (and he looked into the subject I dare say as much as Professor Campbell), to be directly descended from these very Israelites. If the Professor has found no traces of their having left Media, has he found abundant evidences of their having remained there ? He says, "while many Israelites, probably the larger portion of the tribes

remained in the east, where many Jews also settled: a number evidently returned at the time when Judah and Benjamin were restored," and he introduced Anna the Prophetess, who was of the tribe of Asher as an example. If Professor Campbell asserts this; he seems to know better than Ezra who wrote the history, for he says nothing about them: mention only is made of those whom Nebuchadnezzar had carried away into Babylon, (see Ezra ii. 1., and iv. 1).

In the 1st Book of Chronicles, 5th chapter and 26th verse, it is stated that the expatriated tribes remained in the land of their captivity "until this day," and it is believed by good authorities, that this book was not written before the time of Ezra, or Nehemiah; and some of them assign it to a much later date. Zechariah also, (who wrote some time after the return from Babylon), prophesied in these words, "I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off."

That a few may have returned, I will not dispute; though there are no evidences of the fact. There are a hundred ways of accounting for the presence of Anna the Prophetess, without asserting that the ten tribes or any portion of them ever returned.

The Professor says, "How the Danites made their way from Media, nobody knows." I think it would be hard to prove that the whole of the tribes of Dan and Asher ever were in Media. Even in the days of Deborah and Barak, Dan is said to have remained in ships, and Asher by the sea, instead of going up to fight against Jabin, (see Judges v. and xvii). Philo, Josephus, Seneca, and Cicero, mention a Hebrew colony in Spain; and Tarshish was supposed to be in Spain, but has also been with very great show of reason located in Britain, (see Isa. lxvi. 20, and Isa. lx. 9), "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee." Various renderings have been given of the word Tarshish: It is said, that when resolved into its elements, Tar and shish signifies bright, or white round about, a name which may have been applied to England in ancient times because of the whiteness of its cliffs on the southern coast. Etymology teaches us that Tar implies round about, a border; and shish signifies white marble, bright, shining,—appearances

which present themselves to every voyager coming from the south to England. A learned Jew being asked to interpret the word, gave it as his opinion, that it meant Tin Islands. Solomon had a navy of Tarshish, which brought Gold, and Silver, Ivory, Apes, and Peacocks, we also know that Tin was used by Solomon, and even by Moses, in the sacred utensils. Tartessus, in Spain, was rich in silver and gold, (see Pliny's Natural History, Vol. 3. p. 3); and apes and ivory could easily be obtained from the opposite coast of Africa; and who does not know that the ancient Phoenicians traded to England for tin? In Ezekiel xxvii. and 12 we read of Tyre—"Tarshish was thy merchant, by reason of the multitude of all kind of riches, with silver, iron, tin and lead, (all productions of Britain), they traded in thy fairs."

The Jesuit father Vilipandus, states that a stone had been found at Sagantum, having an inscription in Hebrew characters sculptured upon it, running thus. "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute, and died here;" and in 1st Kings iv. 6, mention is made of Adoniram, who filled the post of collector of taxes. If, then, Hebrew colonies were already in Spain, (and Jonah was at one time in a ship of Tarshish sailing from Joppa, a seaport of Dan), what more likely than that fugitives in great numbers both from Dan and Asher, found their way there, and ultimately to Ireland or Britain? Tacitus and Strabo both say that the men of Wales resemble the people of Spain, and they conclude they were Iberians. Prichard, in his Vol. III., p. 121, 122, gives a list of similar names occurring both in Britain and Spain, which at least proves that there was direct historical connection between the two countries. C. M. Kennedy, in a paper read before the Ethnological Society, July 8, 1857, "On the Ethnology of the ancient Britons," says, "That the Irish Gael came originally from Spain, is a fact substantiated by history as well as by tradition, and now may be further proved by those reasonings, which Ethnology teaches us to have recourse to, in investigating the origin of nations. Not only do the Irish historians and traditions assert this fact, but the Spanish also; and still more the earliest English writers: for Nennius distinctly declares it; therefore I think there was no necessity for the Professor's witty story of the sailor alighting on the deck at the captain's feet, after a fall from the rigging, and on being asked where he came from, answered, from the north of Ireland, Sir:—to shew that if the tribe of Dan came to Ireland at all, it came in as round about a fashion.

It may also be considered evidence of there having been a Hebrew colony in England, that one of the oldest seaport towns in Cornwall is called by a Hebrew name "Marazion," and another, "Port Isaac; and in Lloyd's Cambria, are found three old British Kings named Solomon.

Further on, the Professor cites Josephus and St. Jerome, as evidences on his side of this argument. I am surprised that he, a learned man, deeply versed in History—Sacred and Profane, should have chosen for his confederates in this hostile expediton such men as these. Did the Professor not know that the integrity of the text of the 11th "Book of the History of the Wars" has long been disputed? Cassaubon, Brinch, and others, as collected in Havercamp's Edition, Ann. 1726, have shewn this, and even Bayle himself could not repress his indignation, that one professing himself a Jew, could so contradict the Books of Moses and other sacred writings. (See Kennedy's Ethnological Essays p. 195). Again, the Professor surely knows "that no dependence can be placed upon the loose and casual statement of a Theologian like St. Jerome, when speaking about events taking place in distant lands especially at a time when such statements were often only founded upon traditional belief or vague rumours, and when literary accuracy was not studied as it now is." (Anglo-Israel Post-Bag, by Canon J. H. Titcomb).

Again, the Professor asks how it is, that so extensive a population as that carried out of Palestine, together with the dispersion after the destruction of Jerusalem, is represented by the small number of seven millions at the present day? He asks the question, and Echo answers, How! In endeavouring to find a reply, and while evidently wading in deep waters, he stumbles upon a rock or two which should have given him solid footing, but, anon he slides off, and, at last gets into depths where he can find no bottom, where he flounders, and struggles, like a drowning man; until by violent jerking he gets back into the place he set out from, leaving his looked for and longed for solution still undiscovered.

Had the Professor had even a little of the acquaintance of the literal text of our English Bible, that he says poor ignorant Prophet Hine has, he need not have spent his time searching where they were not to be found; or wasted his wind in the ineffectual struggle to find them. Other men besides the Professor have searched for them and did not find them, and yet notwithstanding, Professor Campbell says they are represented by the small number of seven millions, (twice the popu-

lation of the City of London). Hosea, that other prophet, in his 1st Chap. and 10th verse, sends after the captive tribes this promise, "Yet the number of the children of Irsael shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

I think we may as well pass on from the Professor's Historical argument also.

Having shewn as far as is necessary that the armour in which Professor Campbell has encased himself, is not invulnerable, and that, though he is supplied with the most approved weapons that the Ancients and Moderns have devised, his heel, like the heel of Achilles, is left exposed. I will now endeavour to answer some objections which have been thrust forward. Some have said if this doctrine be true, how is it that our commentators in all past ages have failed to discover it? The answer is simple. The time had not come. It required that history should develop itself, before God's hand in history could be seen and understood by us. The things which God hath revealed (either by his inspired messengers or by history) belong to us and to our children, and we do no violence to sacred things when we compare them with God's dealings with the Nations. Does it seem strange that this idea is only now beginning to gain ground? Were not the rocks in existence ages before the eighteenth century, and yet the science of Geology was in a manner till then unknown? Were not the planets revolving through space for myriads of years, and yet the laws of gravitation were not understood before the days of Sir Isaac Newton? Was not the lightning seen, and its terrible effects felt, and yet its power as the swift-winged messenger was undiscovered until the days of Franklin? Was not steam known to the Ancients, and yet its power as a propeller of machinery was almost unknown until the days of Watt and Stephenson? There were as few barriers in the way of discovering these arts and sciences ages ago, as there is to-day, and yet they were not discovered; but we are now apparently come to the time of the end, spoken of by Daniel, when "many shall run to and fro," (as in our Railways and Steamboats), "and knowledge shall be increased," (as we see it is to-day by our Telegraphs, Telephones and Printing Presses); and as there are in nature vast fields yet unexplored, so there are in God's word hidden treasures, which the wisdom of man has hitherto failed to discover.

The prophecies regarding Israel have been gradually fulfilling, and those which have reference to the period, before the final restoration to Palestine, seem now to be near completion. Those already fulfilled, in a measure give us the key to those yet to be accomplished. Laying it down as an axiom, that where prophecy can bear a literal interpretation, we should so understand it—we will now proceed to investigate the subject.

Let us first examine God's promises to the Patriarchs—Abraham, Isaac, Jacob, and the twelve sons of Jacob--then, see whether or not the prophets of later times confirm these promises, and lastly, compare the whole with our own national History and position.

In the 12th Chap. of Genesis, 2 and 3 verses, we have these words of God to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Again, Chap. xiii. and 16th verse, "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered". Again, 15th Chap., 5th verse, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Also in the 17th Chap., 5th and 6th verses, "a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." In the 22nd Chap., 16th verse, God said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice". In these passages quoted we have four distinct blessings promised:

1st. A great nation inheriting the Land of Canaan.

2nd. That he should be the progenitor of the Messiah, in whom all families of the earth should be blessed.

3rd. That he should be the father of many nations.

4th. That his seed should possess the gate of their enemies.

Now, to prove that these blessings were to be in the line of Isaac, we read in the 17th chapter and 16 verse, that God says of Sarah, "I will bless her, and she shall be a mother of nations; kings of people

shall be of her". Elsewhere, it is written, "In Isaac shall thy seed be called," thereby cutting off the posterity of Ishmael and the children of Abraham by Keturah from the covenant, though they also became nations. Also, in the 24th chap. and 60th verse, we read that "Laban and his family, blessed Rebekah," using the same words almost that God applied to Abraham, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." Also, in the 26th Chap., 3rd verse, God says to Isaac, "Sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Why? "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws". Also, in the 24th verse of the same chapter, "I am the God of Abraham, thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." These covenants did not descend to Esau, the eldest son, but to Jacob, to whom like promises were made, for Esau lost both his birthright and blessing; and, therefore, became excluded from the Abrahamic covenant. Is it not also written, "Jacob have I loved, but Esau have I hated." Now, listen to what God said to Jacob by the mouth of Isaac, (Gen. xxvii. 27), "See, the smell of my son is as the smell of a field, which the Lord hath blessed: therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethern, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Further, God said to Jacob, (Gen. xxviii. and 13), "I am the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

In the promise to Abraham, his seed were to be as the dust, innumerable. Here we have Jacob's seed to be as the dust, everywhere, (even at sea dust falls), the limits of their habitations were the earth's utmost limits, north, south, east, and west.

Again, God says, (Gen. xxxv. 11), "I am God Almighty, (as if to con-

firm our belief in his power to do what he says), I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." In all these passages we have the same blessings that were promised to Abraham and Isaac, conveyed to Jacob; and, as if to exclude spiritualizing, it is said, a nation, and a company of nations with their kings shall come out of thee. Surely this means literal fruitfulness. It has been argued that the words 'of thee,' and 'out of thy loins,' refer—the one, viz., a nation, to the temporal seed; the other, viz., the company of nations, to the spiritual seed by faith; but who is so blind as to be unable to see that the one saying is parallel to the other, and if he was to become a nation literally, he was also literally to become a company of nations whose kings should also be his descendants.

We now come to Jacob's sons, of whom came the twelve tribes of Israel, and we find that the inheritance of the Land of Canaan, or the first part of the blessings promised to Abraham, was distributed, each of the tribes receiving its portion. There was no such thing in regard to that part of the promise as the eldest inheriting the whole. But what became of the other parts of the promises? Let us look at Gen. xlix. 8. It is there written, "Judah, thou art he whom thy brethern shall praise," and again, Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Thus you see, that through him not only came the sovereignty but as the progenitor of the Messiah, not only all the other families of the earth were to be blessed, but also his own brethern, so that no one could thereafter be saved, but through the instrumentality of Judah as progenitor of the Messiah. This disposes of the second part of the Abrahamic covenant, or what might be termed the spiritual part of it, for by faith in Jesus Christ, all mankind become the spiritual seed of Abraham, be their race or colour what it may. There yet remains the third and fourth parts, viz., the multitudinous seed, company of nations, and possession of the gates, and we will here remark, that if it had been merely the spiritual paternity of nations that was meant, as our ministers and others would have us believe, this would of necessity have been Judah's portion, and there would have been no further need for giving blessings of this kind to the other sons of Jacob, as the whole would have been fulfilled in Judah. But though there is a spiritual seed of Abraham by faith in Abraham's Son and Saviour Jesus Christ, as no student of Scripture

will attempt to deny, I have failed to find in Scripture a solitary passage, where any one is called the spiritual seed of Joseph by faith, or of Ephraim, or ot Reuben, or of Dan, or of any of the tribes descended from Abraham. These blessings being not spiritual, but temporal, it follows, that some other of the tribes must inherit them, and as Reuben was the eldest son of Jacob, we naturally look to him as the heir of these blessings. But the disposal of all things is with God, and as he left the eldest son Ishmael and took Isaac, and left the eldest son Esau and took Jacob, so he left the eldest son Reuben and took Joseph, and to him who was the first-born of Jacob's lawful wife, and the wife whom he dearly loved, was given this blessing, (1st Chron. v., 1 and 2), "Now the sons of Reuben the first-born of Israel, (for he was the first-born), but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethern, and of him came the chief ruler; but the birthright was Joseph's." Can anything be plainer than this? You see that Judah and Joseph are spoken of as the two elected sons of Jacob in connection with the covenant—Judah the spiritual, Joseph the temporal—in other words, the birthright to the company of nations was given to Joseph. Jacob, when on his deathbed, and in blessing the two sons of Joseph, says, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Gen. xlviii. 15, 16).

This was the temporal birthright transferred, as you have just heard, from Reuben to Joseph; nor was this the blessing simply of a multitude, for one thousand is a multitude taken comparatively, but, as the margin reads, they were to "multiply as fishes do multiply in the sea." This promise was further confirmed to Ephraim the youngest son of Joseph, for Jacob says of Manasseh: "His younger brother shall be greater than he, and his seed shall become a multitude of nations." That is to say, that the birthright, which was Reuben's, was tied up to Ephraim. Accordingly, if Scripture be true to itself, we shall find throughout the Old Testament, the promises repeated again and again to the house of Joseph, finally to be inherited by Ephraim. We must here remember, that the gifts

and calling of God are without repentance; and Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Some will say, Did not the promise of the company of nations receive its fulfilment when Ephraim because chief of the Ten-Tribed Kingdom of Israel? We answer, certainly not, for when were each tribe designated as a nation, and is ten a multitude. Besides, the word used here for nations in the Hebrew, is that which Scripture invariably employs in the plural number, to express nations living outside the land of Palestine, so that it could not refer to the Ten Tribes in Palestine. But the question might be asked, what blessing could there be in Ephraim becoming a multitude of heathen nations? That question might be to the point if it were likely that they were to remain heathen. Because of their heathenish practices they were cast out, but long after they were cast out, God by his prophet says, (Zech. x. 6), "I will save the house of Joseph, and they shall be as though I had not cast them off;" therefore, you see, looking forward to the time when God should Christianize the house of Ephraim, and restore them again to his covenant favour. Let us look again at Jacob's blessing to Joseph, (Gen. xlix. 22), "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." This implies increase and extension, the simile being that of a vine, which dips into the ground and takes root at every place it touches, and extends until it can extend no further. So in verse 25th, "Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb." Here we have fruitful fields represented, and dominion over the sea, as well as extensive progeny. Again, in verse 26th, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethern." *There* is given to him dominion over all the world, for where are the everlasting hills? and where are their utmost bounds? Certainly not in Palestine, or in Assyria, or Egypt, as long as the Himalayas, the Rocky Mountains, the Cordilleras, the mountains in Africa, Australia, and everywhere else stand firm. Can this be gainsaid? But it was said, "Judah's was the sceptre and sove-

reignity." How then could Ephraim and Judah have it at the same time? It is evident that Ephraim sinned in seizing this portion of his birthright before the time, and separating himself from the kingdom of Judah, and consequently he did not enjoy it long, nor had he peace in the enjoyment of it. We must, therefore, look for the fulfilment of the promises to Ephraim after Judah had his right, and consequently in the present or Messianic dispensation, for until Shiloh came, Judah was to furnish the sovereign. We will now hear what Moses has to say regarding Ephraim, (Deut. xxxiii. 17), "His Glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and they are the thousands of Manasseh."

Here again, is Joseph increasing, extending, and conquering, until he becomes a multitude of nations. Some might ask, Was not this scripture fulfilled when Joshua, (who was an Ephraimite), pushed his way with his victorious hosts even to the extremities of Canaan? That might have been supposed, had Joshua led on his own tribe only; or had the same promise not been renewed long after the time of Joshua, nay, even after Ephraim's exile from the land of Canaan. If this can be shewn, surely it will prove that the words of Moses look forward to a time subsequent to his Old Testament history, and thereby extends to his condition as a nation converted to Christ, and to the period of the Gospel dispensation. Let us look at the words of Zechariah, who lived as you are aware about two hundred years after the captivity of Israel to Assyria. In chap. x. he prophesies of Ephraim by name, and plainly predicts three things:

1st. That he shall be redeemed and restored to covenant favor.

2nd. That when so converted he shall become mighty and prosperous.

3rd. That he shall extend into far countries, where he shall increase and be found faithful to the Lord.

In the first place, he says, "I will save the house of Joseph," they shall be as though I had not cast them off: I am the Lord their God, and will hear them." Showing clearly that they should be restored to covenant favor. But, lest it might be said, this calling again might have taken place in Old Testament times, and therefore not necessarily referring to New Testament times, let us read Hosea, 2nd Chap., in which, after God repudiates

and disinherits Joseph's house, the Prophet speaks of their restoration as coming in New Testament times, and why? because the very words which predict Ephraim's conversion and restoration, are those which Paul applied to the Church of the New Testament. "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. (See verse 23 and compare it with Romans ix. 26). *That* language is so thoroughly identified with the Gospel covenant, that when Hosea applies it to the conversion of apostate Israel, it must needs be understood in the same way. Zechariah does not therefore contradict Hosea, (who lived two hundred years before him), but is referring to the same times in which Joseph shall be introduced into the Messianic Covenant.

In the second place, Zechariah says, chap. x., verses 7 and 8, "They of Ephraim, shall be like a mighty man, and their hearts shall rejoice as through wine......and they shall increase, as they have increased." Does not the whole passage predict an uprising of Joseph's house in accordance with the promises of Jacob and Moses, and that, not in Old Testament times, but after they have believed in the Messiah?

In the third place, Zechariah predicts that Ephraim was to push his way into far countries; and live there for the glory of God. Listen! "I will sow them among the people: and they shall remember me in far countries, and they shall live with their children, and turn again," (verse 9). There you see that the conversion of Ephraim or Joseph's house does not immediately precede their return to their inheritance in Canaan. Jeremiah, prophesying concerning the return of Ephraim to Palestine, says, (chap. xxxi., 6, 7), "There shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion." And from whence are they to go up? "Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations." Further, in the 8th verse he says: "Behold, I will bring them from the north country, and gather them from the coasts (or sides) of the earth." So that when identified, they will be found as Britain now is, occupying colonies, the coasts and sides of the earth, mighty and prosperous, and chief among the nations, a people who push the nations to the ends of the earth, and occupying, as the British are fast doing, the utmost bounds of the everlasting hills; having the blessing of the heavens above, in all climatological conditions, the blessings of the earth:—rich

soil in all parts of her dominions, and of the deep that lieth under:—in her fleets which rule the waves, her fisheries, and her commercial shipping which is reckoned in tonnage to all the world besides as sixteen is to five, or over three times greater than the rest of the world together.

Some may object to this theory, because the New Testament is nearly silent upon this subject. This is not an objection, because the New Testament is not (like the Old Testament) a book principally for the Twelve Tribes, but for all mankind, and is part of the spiritual birthright coming through Judah's greatest son, the Lord Jesus Christ, to every man who believes: yet the New Testament does speak out occasionally. James, the Apostle, writes his epistle to the twelve tribes which are scattered abroad—Christians in his days, and to all of them who should become Christians after his days; and Peter writes his first epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, "Elect according to the foreknowledge of God," (and report has it that Professor Campbell is writing a book to show that the Gaels are the descendants of the Galatians; let him go a little further, and he may probably find that all the strangers scattered in these parts are descended from the House of Joseph, as these are the very places the Israelites must have passed through, on their way north and west from Media); and to these strangers, in chapter ii., 9th verse, Peter applies the very same words that Moses spake to the children of Israel (Exodus xix., 6), "And ye shall be" (said Moses), "a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Peter says, "but ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Isaiah, in chap. xliii. 21, used the latter expression with regard to the House of Israel (not Judah), "This people have I formed for myself; they shall shew forth my praise." Solomon says, "for thou didst separate them from among all people of the earth to be thine inheritance." Paul says, in Romans xi. 25, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." Now the fulness of the Gentiles, or as the correct word is "Nations," is Ephraim's exact promise in Gen. xlviii. 19, "His seed shall become a multitude

of nations," or, as it is in the Hebrew, "The fulness of the nations." Paul seems to imply, that the full salvation of all Israel cannot be spiritually accomplished until Ephraim's temporal promises be fulfilled under terms of the gospel covenant. Thus you see, that pending the fulfilment of these promises, the Two Tribes (Judah) have been, and are now still inheriting the curses brought on them at their own request:—"His blood be upon us and on our children," and there it rests until this day. How strange it seems, that we are all perfectly agreed and willing to allow Judah, or the Jews, to inherit all the curses pronounced upon them, such as, "A hissing and a reproach shall ye be among all nations." "The shew of your countenances shall be a witness against you." "I will bereave you of children, and ye shall be left few in number," and such like prophecies, which we know have been all literally fulfilled, even in the minutest points, and yet we insist on interpreting all the prophecies concerning the kingdom of the Ten Tribes in a spiritual sense only. Is it not so, that our leaders of Christian faith have been so fond of spiritualizing, and preaching Judah's portion that they have hitherto robbed Joseph or Ephraim of his birthright? Besides, the passages quoted from Peter, James,and Paul,examples could also be shewn from the sayings of our Lord himself—that the ten-tribed nation was very near his heart. Examine his several parables in the light of this theory and you will see it. Take that of the prodigal son, and let the House of Israel represent the prodigal, and the house of Judah stand for the elder brother, and you have it clearly brought out. Take the parable of the lost piece of money; or, the treasure hid in a field, of which it is said, a man, when he findeth it, sells all that he has and buys it. Do we sell all that we have and buy Christ?—then salvation comes by money; but Christ finds the treasure which was hid, or lost, and gives his life that he may redeem it.

Professor Campbell in his lecture says, "The seed of Israel in its first signification denotes the posterity of Israel or Jacob, among whom the tribe of Judah was pre-eminent, and it is true that, even to this day, they have literally never ceased from being a nation." This is very strange doctrine. If they are a nation, where is their territory? where their goverment? where their sovereign? who dispenses their laws? He might, with greater shew of reason, tell me that the wandering gipsies are a nation, for they profess to have a queen somewhere in the Border Counties of Scotland, but the Jews, every one but the Professor knows, have ceased to be a nation since the

destruction of Jerusalem by Titus, in the year A.D. 70. Read the parable of the husbandman in Matt. xxi., 33rd verse to the end of the chapter, and you will see the end of that nation depicted and also the bringing into covenant relationship another nation who shall bring forth the fruits of the Kingdom. And who is this other nation? We assert that it is none other than the Kingdom of the House of Ephraim, who was "to blossom, and bud, and fill the world with fruit." Isa. xxvii., 6-8, Who were to be, "as a dew from the Lord; as showers upon the grass." Micah v., 7. "They shall shew forth my praise." Isa. xliii., 21. They shall declare my glory among the Gentiles." Isa. lxvi., 19, "I will give thee for a light to the Gentiles; that thou mayest be my salvation to the ends of the earth," Isa. xlix., 6. "The Gentiles shall come to thy light, and kings to the brightness of thy rising," Isa. lx., 3.

The Professor goes on to say, "Jeremiah was of the tribe of Levi, and the whole of his prophecy refers to the Kingdom of Judah, and the Babylonian, not the Assyrian Captivity. You will find prophecies of Jeremiah regarding the ten tribes, in the 3rd, 23rd, 30th, 31st, 33rd, and 46th chapters of Jeremiah. I would invite his attention again, specially, to the passage which he says Hine has wrested, and which he, the Professor says, belongs to the nation of the House of Judah. Jeremiah xxxi., 31, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the *House of Israel.* After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." And then in the 35th verse, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the *seed of Israel* also shall cease from being a nation before me for ever." There you see is the nation who shall bring forth the fruits of the vineyard in their season. As soon, therefore, as Judah became disinherited, or un-covenanted because of his sins, Israel was again restored to covenant favor. The British were among the

first to receive the Gospel. Pudens and Linus, mentioned in Paul's Epistle to Timothy, are said to have been of our nation; and there are good grounds for believing that Paul himself and one or two of the other Apostles preached in Britain, the unsearchable riches of Christ. History tells us that Ireland also was early christianized. St. Patrick, a Scotchman, carried them the Gospel, and St. Columba, an Irishman, in his turn came and preached to the Scotch; and when all the world was in darkness, the light in its purity shone in Scotland for centuries; and was carried by the old Presbyterian Culdees to all parts of the land and even to the continent of Europe. Does it not strike us as strange, that the Gospel made little progress in Asia or Africa, during all these centuries; and that the two great Apostles of the Gentiles in place of going to Asia or Africa, should steadily steer their course through Asia Minor into Europe, following up the very track that prophecy says the lost House of Israel should take, until it came to our own beloved Islands where it firmly took root, and where it has steadily shone, notwithstanding the blighting influences of popery, these eighteen centuries, thereby bringing Ephraim or Joseph's house once more into covenant relationship. It may be objected that it has taken a long time to accomplish. "God's mill grinds slow but sure," and since we became a christian nation, out and out, or in other words, since the Reformation in Britain we have not ceased to make progress in every thing that makes a nation great.

I have given you Scripture proof that Israel was to be "a light" in the earth, that he was specially "to show forth God's praise," and to be "as the dew and as the showers which water the grass." Nor are proofs hard to find, that Britain, alone among the nations, has fulfilled these particulars. Look at our missionary organizations, extended world wide! Have we not preached the gospel to every nation for a witness unto them? Do not our Bible and Tract Societies send the good news wherever readers, or persons willing to learn to read, can be found? Where are the charitable objects to which we do not subscribe? Is there a war to which our doctors, our nurses, our ambulance waggons, our medicine and our money are not sent? Is there devastation by fire, or by deluge, or by famine, or by pestilence, that our thousands of pounds do not assist in relieving? To whom do the nations of the earth look when calamity befals them? Not to the Continental Powers, or to the South, or the East, but to our own nation and our kindred nation of America, and do they

ever look in vain? And why is all this? Because these commands were given to Israel, Deal thy bread to the hungry, lift up the heavy burdens, and let the oppressed go free; and the old flag of our country makes every one who comes under its shadow a free man. Have we not set the example in everything that can christianize or civilize the world? Have the other nations done so? Do they fulfil in any of the particulars the requirements of prophecy with regard to Israel? Does France, (with its popish-infidel race), fill the world with such fruit? Does Germany, or Austria, or Russia, or Italy, or any other nation in the world? Do they "lend to all nations and borrow from none"? (See the promise to Israel of all the tribes, in Deut. xxviii., 12). And to prove that we do so, examine the *Times* or the *Standard* any day, and you will see from the stock and share lists, not only that London is the counting-house of the world, but that about twenty-five out of the fifty-six civilized nations of the world are our debtors. The *Westminster Review* gives the facts in so many words: "Foreign countries have during the past thirty years added something like three thousand millions to their debts, and there is no question that we, the British, have been the great lenders." In our case, when we want money, we borrow from our own people, and sometimes from our brethren, the Jews. It has also been stated that the uncollectable debt due to Great Britain is over three hundred and thirty-five millions sterling, while the debts reckoned good, are counted by thousands of millions.

Do the other nations of the world multiply very rapidly? Ephraim was "to multiply as fishes do multiply in the sea," (Gen. xlviii., 16). What are the facts? Mr. W. E. Axon, M.R.S.L., in an able paper on the language of the future, published in the Quarterly Journal of Science for July 1873, gives us the following as the result of his researches:—He finds,

That the Germans, taking the mean of the north and south, double their numbers once in 100 years.

The French once in 140 years. (The French themselves say once in 334 years).

The Russians once in 100 years.

The Swedes once in 92 years.

The Spanish once in 112 years.

The Italians once in 135 years.

The Turks, (who are dying out) once in 555 years; but the British in these Islands, double their number once in 55 years; and

the same race in New England and the British dependencies, once in 25 years, or taking the whole race (as a mean) in 41 years. He also found as a further result of these calculations that in the year A.D. 2000; Italian, French, Russian, German, Spanish, (the latter in Europe and South America), would be the language of 505 millions of the human race, but that English must become the vernacular of 179 millions in Europe, and of 1558 millions of Anglo-Saxons in our other colonies and dependencies, including, I suppose, the United States; being equal in all, in the year 2000, of 1700 millions of Anglo-Saxons: verily, a multitude which no man can number! Baalim said, (Numbers xxiii., 10), "who can count the dust of Jacob, or number the fourth part of Israel, let me die the death of the righteous, and let my last end be like *his*." Moses spoke of it, Isaiah sang of it; Hosea predicted it, Jeremiah promised it; Ezekiel also prophesied of it, and even the minor Prophets were far from being silent upon it; and Paul, in Romans ix., 27, confirms Isaiah. Hear again what the Times says: "That in the United Kingdom the most increasing people are to be found; in France, the least. That so increasing at home are we, that we are filling continents, fringing oceans, and making the whole world our home, —that overflowing our old boundaries, we are peopling the globe." God said to Jacob, "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, to the west, to the north, and to the south;" and of Joseph he said, "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall." Further, hear what Jacob Ludwig Grimm, the great German Philologist says, (see Doctor Trench's English past and present, page 38). After praising the beauty, spiritual genius and structure of our language, he says: "In truth the English language, may with all truth be called, a world language; and like the English people, appears destined hereafter, to prevail with a sway more extensive even than at present, over all the portions of the globe, for in wealth, good sense, and closeness of structure, no other of the languages at the present day spoken, deserves to be compared with it, not even our German, which is torn even as we are torn, and must first rid itself of many defects, before it can boldly enter into the lists as a competitor with the English. Further, here is what a French paper says of us, "Are there any other seas, any other continents, seek an inhabited or uninhabited spot where she (England) has not planted her flag, all lands newly discovered she unhesitatingly annexes to herself. When

will this insolent usurpation cease? What balance can exist in the world in the face of this ambition, which increases with conquest, and becomes extravagant by dint of impunity? It is not one nation, but every nation which should open their eyes. It is essential, not for one people, but for every people to know, whether the ocean is free, and if the universe is to fall back in presence of the dominion of the shop-keeping Cæsars, who avail themselves of the disunion of States, to turn them all to account, and to aggrandize themselves on their common ruin. When will this insolent assumption cease?"

The *Northern Echo* leader of 23rd July, gives a quotation from Vernadsky, a Russian political writer, an Anglo-phobe, a literal hater and fearer of the British: "England," says he, "is a menace to the safety of Europe; she is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleets dominate every sea. What power is there but has suffered from her insatiable ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China; she has built up by the sword a military despotism in Asia, which denies constitutional government to the two hundred millions who inhabit India. At Aden she holds the gate of the Red Sea; at Singapore she commands the road to China. From Fiji she dominates the Pacific Archipelago; her territory is vaster than that of Russia, and greater in extent than all Europe without Russia. Russsia annexes no populations except Slavs and a few tribes in Asia; while, of the two hundred and fifty millions of England's subjects, only twenty millions are Englishmen! What nationality has not some of its members under English rule? Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese at Hong Kong, Malays at Mallacca, Hindoos in India, Kaffirs in South Africa, Indians in Canada, and the Maories in New Zealand. England is a spider whose web encompasses the world; within her own dominions she has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other States; she is a standing menace to all the other powers, and her increasing strength, is destructive of the balance of power. Nevertheless, unsatisfied and unsatiable, she is still grasping for more territory. Yesterday she seized Fiji, the day before she took the Diamond Fields, to-day she annexes the Trans-

vaal, and to-morrow she will clutch at Egypt. Is it not only too clear that the power of England is too great to be compatible with the general safety, and that the aggresssive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth."

Have we not proved God's promises to us, to be true, our enemies themselves being the judges? God said by Moses, (Deut. xxxiii. 17), that "Ephraim should push the nations to the ends of the earth as by the horns of an unicorn." And he said by Micah, 5th chapter and 8 verse, "And the remnant of Jacob shall be among the Gentiles, in the midst of many people as a lion among the beasts of the forest; as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces and none can deliver." Further, (Isa. xli. 11), "They that strive with thee shall perish"; verse 12, "They that war against thee shall be as nothing, and as a thing of nought. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will keep thee;" verse 15, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Also in Isa. liv., 15, "Whosoever shall gather together against thee, shall fall for thy sake;" verse 17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

Have we not prospered notwithstanding all our wars with the nations? Have any of the nations invaded successfully our shores? (The Saxons and the Normans we believe to have been parts of the tribes coming to their God-given homes in the islands of the north and west. Since their days no hostile landing has taken place, or if there has it did not succeed). Have the nations with whom we have been at strife prospered? Has Spain—once the greatest,—with its Invincible Armada,—now, almost the least and the most despicable among the nations? Has France—ever in a broil—perpetually being heaved up as by volcanic fires? Has Russia—now nearly beggared? Have the Persians? the Affghans? the Chinese? the nations of India? the Ashantees? the Kaffirs? the New Zealanders? or any nation whatsoever with whom we have crossed swords? History invariably answers, that though *we* have increased and become stronger and wealthier, they have not prospered.

Do any of the nations rule over us? It cannot be said that they do, and yet you have seen that we rule over them. And God says,

"Thou shalt reign over many nations, but they *shall not reign* over thee," (Deut. xv. 6.)

Israel was to be a nation, inhabiting islands—sending forth colonies to the ends of the earth—finding, time and again, his island home too small to contain his numerous progeny.

Jer. xxxi. 9, 10, "I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in THE ISLES AFAR OFF, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Jeremiah iii., 11, 12, "The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words towards the NORTH, and say return thou back-sliding Israel."

Jeremiah xxiii., 7, 8, "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the NORTH COUNTRY, and from all countries whither I had driven them; and they shall dwell in their own land." Isaiah xxiv., 15, "Wherefore glorify ye the Lord in the fires, (or valleys, see margin), even the name of the Lord God of Israel in the ISLES of the sea." Isa. lix., 19, "So shall they fear the name of the Lord from the WEST, and his glory from the rising of the sun." Isa. xi., 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ISLANDS of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the FOUR CORNERS of the earth."

Isa. xli., 1., "Keep silence before me, O ISLANDS; and let the people renew their strength."

Jer. iii., 18, "In those days the house of Judah shall walk with (or to, see margin), the house of Israel, and they shall come together out of the land of the NORTH, to the land that I have given for an inheritance unto your fathers."

Jer. xxxi., 6, "For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the CHIEF OF THE NATIONS:

publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the NORTH country, and gather them from the COASTS of the earth.

These passages specially point out Israel of the latter days, as occupying the Islands of the sea, and the coasts, or sides of the earth, and we as a nation, are the only people in the world, who can be said, (with any show of reason), to do so.

Examine your maps, and you will find that the principal Islands in the sea, and the strongest positions on the coasts, are, as a general rule, in the possession of our race.

Besides the passages already quoted, there is another, which has given considerable trouble to Commentators to interpret; It is in Isa. xlix. 12, "Behold, these shall come from far, and lo, these from the North, and from the West, and these from the land of Sinim." This place, Sinim, the Rev. James McIntosh says; "has been sought for in Persia, in the desert of Sin, in Egypt, and in China. Modern Commentators have almost universally regarded China, as the place intended; for there has been found a colony of Jews, who are supposed to have formed part of the ten tribes, and who have adopted the language of the country in which they live. These Jews in their traditions, however, state that they came from the land of Si-yn; so that, notwithstanding the fact that China was known to the learned world under the name of Sinica, it is evident that these people did not consider it as the land of Sinim. The Septuagint translators in interpreting this word, use Persia; so that they evidently were of the same mind as these Chinese Jews. All this uncertainty and doubt might have been spared, had our translators given us the literal meaning of the word Sinim, as they have done in some other places, Sinim, is the plural form of Sin,—a Bush; consequently, Sinim signifies neither more nor less than "bushes;" and we must, therefore, look for a country or countries at the remotest extremities of the earth from Palestine, that bear such a name; and we have no difficulty in finding *two* such places, both belonging to the British people; the first is the most southern extremity of Africa, on nearly the same Meridian as that of Palestine; and the second is that of Australia; the largest Island in the world, and south east from Palestine. Now, what is not a little surprising is the fact, that in the Vulgate translation of this very verse, we read as follows:—" Ecce isti de longe venient, et ecce illi ab Aqilone et mari, et isti de terra Australi." Surely there is no chicanery here!

How wonderful, that the largest colony in the world, should bear the name of Australia, and be also termed Bushland, and that both these terms taken together is the very language of Scripture, as translated by Jerome, and the literal signification of the word in English. Can anything be more evident to our eyes than this? Verily, the blind may see this curious coincidence, if that be all it is! For my part, I can see a providential superintendence in the whole, to enable us to establish our identity with the lost house of Israel; and this is no more than believers in Providence are willing to admit we might look for. We may then read this 12th verse, as I have paraphrased it above, and the passage will bear it without any strain put upon any of its words; but taking them in their plain and literal meaning, we have this grand result evolved. Jerome says, they shall come from Australia, and we say the same. The Prophet declares they shall come from the Land of the Bush, and so do we; and so the thing is quite plain." (See "Banner of Israel," July 18th, 1877.)

We have said that Israel was to find her Island home too narrow for the inhabitants more than once.

Isa. xlix. 19, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; *and they that swallowed thee up shall be far away.* The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too straight for me, give place that I may dwell. Then shalt thou say in thine heart, who hath begotten me these? seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these?" Again, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. liv., 2.

More than once or twice has the cry been heard, "Give place that I may dwell," and then we began to people the desolate portions of the earth, and first, America, received a colony. These we lost as the verse states. "After thou hast lost the other," and then we began to spread abroad to the north, and to the south, and to the east, and to the west, peopling with our rapidly increasing population the West Indian Islands, Canada, India, Australia, New Zea-

land, Tasmania, the Cape Colonies, and a host of other places, thereby fulfilling this other Scripture, Isa. xlix., 8. "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth! To them that are in darkness, Shew yourselves."

To make room for us God hath caused the nations to perish before us. Jer. xxx. 11, "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Witness the Red Indians, now barely 300,000 in number; the Australians, fast disappearing; the New Zealanders, speedily dying out; the Tasmanians, of whom not one now exists. Think you not that the scourge of measles and typhoid fever in the Fiji Islands, which struck off more than one-third of the population, causing 40,000 deaths during the four months' plague; or the famines in India, which have destroyed millions; or the perversity of the Indians in the west, was not meant of God for a purpose? Could we help these calamities? Did we not do all we could to preserve them alive, and yet they perished? And what for? To make room for the vigorous and "pushing" Anglo-Saxon (Deut. xxxiii. 17). The cry is incessantly going forth, "Give place that we may dwell," and God is continually opening up new countries for us to inhabit.

The Colonies of Israel were also to form a belt round the earth. Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot (or, measuring line, or cord; see margin) of his inheritance." Jer. x. 16, "The portion of Jacob is not like them; for he is the former of all things, and Israel is the rod of his inheritance; the Lord of hosts is his name."

Jer. xxxi. 8, "Behold, I will bring them from the North country, and gather them from the *coasts* of the earth." Let us see how we fulfil these predictions?

Our colonies, as the following will show, encircle both hemispheres. In the Eastern Hemisphere, the circle, commencing with the British Isles, passes onwards, southwards and eastwards to Gib-

ralter, Malta, the West Coast African colonies and possessions, St. Helena, the Cape Colonies (with Natal), Mauritius, the Seychelles, Perim, Aden, Ceylon, India, Burmah, the Straits Settlements, Labuan, Australia, Tasmania, Hong Kong, and West Canada; thus completing the circle. In the Western Hemisphere, the circle, commencing with the Hudson's Bay territory, embraces, passing westwards and southwards, Canada, British Columbia, the Fiji Islands, New Zealand, the Falkland Islands, British Guiana, British Honduras, the numerous West India Islands belonging to us, Nova Scotia, Prince Edward's Island, New Brunswick and Newfoundland; the whole of which constitute fifty-six separate governments, under the British Crown. The United States, who are also of our race, completes the circle of the west.

Our Queen (God bless her) rules over nearly one-fourth of the population of the globe. Her heathen Asiatic subjects alone numbering 289,000,000. Surely God is fulfilling to us, in a literal sense, as unto the Messiah he will yet do, his promise; "I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Having dominion over all these countries gives us also possession of the gates of our enemies, as promised to Abraham and his successors. Here are some of them.

GIBRALTER.—The gate of Spain, and of the Mediterranean, which we took in 1704, and in 1778 to 1783, held it against the united powers of France and Spain.

MALTA.—The Gate of the Levant, and in a sense of Egypt; menacing Italy, Turkey, Greece, and the countries bordering on the Mediterranean; held in former times by Phœnicians, Romans, Moors, Knights of St. John, France, and finally by ourselves.

THE ISLAND OF PERIM.—At the entrance of the Straits of Bab-el-mandeb, and dominating the Red sea; we got it in 1865.

ADEN.—Like Gibralter, strongly and heavily fortified; It controls the Red sea, Arabia, and adjacent coasts; many attempts of the neighboring fierce tribes, have been made to wrest it from us, but have failed. It has been ours since 1839.

PESHAW-UR.—Out of India, but the very entrance passage into India, from Affghanistan, it became ours at the annexation of the Punjab, in 1849.

SINGAPORE, MALLACCA, and PENANG, which command the Straits of Mallacca, they open, or close the passage to China, and have been ours since 1818.

SARAWAK in Borneo, and Labu n, off the coast, became ours in 1844.

HONGKONG.—Opposite the Canton River, and *Cowloon*, on the main land; the former fell to us in 1841, and the latter in 1860.

CAPE COAST CASTLE, on the west coast of Africa; we found the benefit of this gate in the late expedition made under Wolseley to the Ashantees; it proved the gate of that Kingdom, and of Coomassie its capital.

HELIGOLAND, at the mouth of the Elbe.

In a larger sense: *India*, *Australia*, *Cape of Good Hope* colonies, *New Zealand*, and the *Falkland Isles*, are gates, giving power over the neighbouring seas, territories and races.

But with all these gates and possessions, there yet lacketh one. We have yet to be put into possession of that GATE of all the GATES, the very DOOR of RUSSIA'S HOUSE, as Russia herself styles it, viz: "Constantinople;" and the way is fast being prepared for us. To-day, we see the Crescent moon of Turkey, turned into blood, "blood, fire and vapour of smoke." We see the sun of Persia darkened: the once famous nation, famous now no more. We have not long to wait now, "until the great River, the River Euphrates, shall be dried up, (or in other words, until the nation whose feet are laved in its streams, has run its course), that the way of the Kings of the east may be prepared,"—such a drying up as has been going on among the Turks for now nearly twelve months; and who are the Kings of the east? who, but Joseph's House, the multitude of nations, who dominate from the Himalayas, as in the north of India to the southernmost land in the Antartic regions. We are the Kings of the east! the greatest Asiatic power in existence! and tell me this, when we get possession of Constantinople, (and who doubts it?) shall we not have Palestine, that glorious gift of God to our fathers Abraham, Isaac and Jacob, which was never to be bought with money, and which has been lying fallow, enjoying its Sabbaths during those eighteen centuries, waiting the return of its ancient possessors.

Britain has already placed bounds to the encroachment of Russia; she has said to her ancient foe, "Thus far shalt thou come but no further." In a late number of Punch, Britain is represented as a huge Lion, lying down at the gate of Constantinople in peaceful repose, but with his eye open, "and who shall rouse him up." Our iron-clad Fleet is in the Dardanelles, our army

is in Malta, our nation is peaceful, yet ready; and when the time comes she will enter the Gate, Russia and Turkey and the whole world notwithstanding, and who will put her out? While all these commotions among the nations have been going on, God's covenant with Abraham has come up before him. Though we have been "a stiffnecked and rebellious race, as all our fathers were," yet his oath to Abraham stands fast. "The time for him to favour Zion, Yea, the set time, is come. For his servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the Kings of the earth his glory," Psalm cii., 13, 14, 15. God promised that the early and the latter rains should descend once more in the latter days to bless the heritage of his people: and Bishop Gobat of Jerusalem said lately, "that these showers were now beginning to fall, causing the earth which refused to yield increase, to bloom and blossom; thereby preparing the Land for its coming possessors." Can we not see the hand of providence also, in the work which Britain and her brother America has been doing in Palestine during these late years, surveying the country, and mapping it out, with its cities, towns, and villages, from Dan, even to Beersheba, blind though the promoters and instruments in the work have been to the great end to be served by it?

You have seen that we only of all the nations of the earth fully comply with all the conditions of prophecy. If *we* are not the House of Israel, is there time in the years of the yet unfulfilled prophecies, for a tribe, or tribes yet undiscovered, to grow, and multiply, and become a nation, and a company of nations? If so, how many centuries are yet to elapse, before this can be accomplished? how long does it take obscure tribes to become mighty nations? Let the history of the nations now in existence testify. As in the days of our blessed Saviour's visit to our earth, all nations were expecting his advent, and would not have been disappointed, had they known the manner of his coming, or believed in the literal fulfilment of David, and of Isaiah's prophecies, so now, students of God's Word are living in the latter times mentioned by Daniel, and are yearly in expectation of its fulfilment. Scores of different men, in different parts of the earth, and at different periods, have endeavoured to solve the meaning of Daniel's days, and most of them agree, that about this period, or within the next decade of years, they shall have their accomplishment. "And in the days of

these Kings, shall the God of heaven set up a Kingdom, which shall never be destroyed : and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." See Dan. ii., 44, and compare with Dan. vii., 27. "And the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the PEOPLE of *the Saints* of ths Most High, whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey him." I am aware that our ministers and commentators have interpreted these two verses, as having reference to Christ's reign in the hearts of His people ; but no violence is done to the text by applying them in the way I have done. The contexts refer to literal kingdoms of the earth, and this latter glorious kingdom, as you have seen, is to be given to the people of the saints of the Most High, to Moses' and Peter's Kingdom of Priests, holy nation, and peculiar people, the people of Israel. You will say, how can so wicked a nation as ourselves, become the saints of the Most High ? Read Hosea's prophecy to Israel and Ephraim, 14th chapter, 4th verse, "I will heal their backsliding, I will love them freely, for mine anger is turned away from him, I will be as the dew unto Israel,"—referring to the outpouring of his spirit, (see Joel ii., 28, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, (or teach)," fulfilled as an earnest of the future, on the day of Pentecost, but being fulfilled in our own days in Britain and America, where our sons and daughters by thousands, do teach or prophesy, but yet to be fulfilled shortly in such a way, that the present shall be, in comparison with the future, as the first drops of a coming shower is to the torrents which descend from tropical thunder clouds.

In Hosea xiv. 5, 6, it is said, "He shall grow as the Lily," the Lily of Palestine yields 50 bulbs from one root " and cast forth his roots as Lebanon." The cedars send forth their rootlets as far beneath the surface as the branches spread above the surface of the earth, the storms causing the roots to strike deeper into the fissures of the rocks. "His branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon." Here we have his wide spread territory. He shall have the admiration of the world and the fragrance of his good deeds, shall revive the faint and sustain the needy, "They that dwell under his shadow, shall return, they shall revive as the corn, and grow as the vine, the scent

thereof shall be as Lebanon." Here we have the blessing he is to be to all nations, who in their turn shall assist in filling the the world with the fragrance of their goodness. "Ephraim shall say what have I to do any more with idols. I have heard him and observed him, I am like a green fir tree, from me is thy fruit found."

When all these things shall be fulfilled, and the time is at hand, then, "In those days, the house of Judah shall walk to the house of Israel, and they shall come together out of the Land of the North to the Land that I have given for an inheritance to your fathers," Jeremiah iii., 18. Ezekiel's prophecy also shall then be accomplished, (see 37th chapter and 16th verse), "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying Wilt thou not shew us what thou meanest by these? say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all: neither shall they defile themselves any more with their Idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be King over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the Land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell

therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the Heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

To conclude: in the whole that I have said which is merely a drop in the bucket compared with what the Scripture contains, we see God's faithfulness displayed in a most wonderful manner.

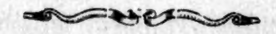
As he did with Israel in his palmy days, so has He done with us. He has brought upon us all the blessings, and all the curses set before our fathers in the mountains of Ebal and Gerizim, and now he has turned His hand again to restore His people and to give them double for all they have suffered, as he promised to do by His servant Moses. Our basket and our store has He blessed; our flocks and our herds are more numerous than those of any other nation; He hath given us all the land whereon our feet hath trod; and in wealth, and learning, and every thing which maketh a nation great has He made us to excel all the nations of the earth; we have been as the world admits, separated from the nations to be God's inheritance, to shew forth His praise: and to us specially, He has given the mission to preach the Gospel to all nations. Like our father Joseph, He has made us to rule in the land of our captivity, and He will yet bring us up to the land which He gave to our fathers; but we shall not all go up, for there would not be standing room for Jacob's millions, for thus saith the Lord, turn O backsliding children, for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion; for Obadiah further says, speaking of these times, "The house of Jacob shall possess their possessions"; and as the house of Judah have no possessions, having not yet found a resting place for the soles of their feet, it follows that the prophecy does not apply to them.

Just now we dwell as much alone as did our forefathers in Palestine. We do not adopt the practices, or the laws, or the customs of the nations around us. That can be seen in our reverence for the Lord's day, and which has been a sign between God and his people in all ages, and which is to be in all coming generations; a sign which

we only of all the nations of the earth possess. I have heard it said, there is no Sabbath on the continent of Europe, and I have, in the Roman Catholic South Amer [illegible] epublics, seen the Theatres open, the Troops reviewed, and [illegible] Fire Brigades drilled, and the people in after hours da [illegible] andangos on the Commons.

God also has put the fear [illegible] upon all nations, and now-a-days in these countries to be a subject of Queen Victoria, is to be one of the Nobles of the earth. There is no place where the hand of Britain will not find an oppressed subject to relieve him, and no nation so strong that she will not avenge the cause of her oppressed sons upon.

Our opponents charge upon us the exalting of ourselves above every other nation, we do not do it, but God does it, we seek not our own glory but God's ; we believe when God brings the nation to believe in this identity, (and assuredly he will), it will be one of the most powerful agencies for the conversion of our brethren the Jews. When they can see that God has done for us all he promised to do to Israel, they will understand that God's covenant is with us,—that our union to the Great Messiah whom they have so long rejected, has brought all these wonderful blessings upon us, and not only they but all the nations, Infidels, Rationalists, Pagans and Mohammedans, will see the glory and magnify the God of our salvation.



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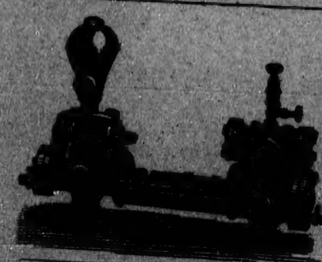
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